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the total social surplus is steadily growing larger. The existence of poverty, then, is a problem, not of economic production, but of economic distribution, and in its practical aspect is simply a phase of the wage question. As a general proposition the theory is advanced that "for the great body of those in receipt of wages, an effectively organized, intelligently administered trade-unionism offers the surest remedy against capitalistic exploitation and social parasitism." But trade-unionism, at its best, is not sufficient to avert poverty from three particular classes of society: (a) the underpaid, (b) the unemployed, (c) the unemployable. Each of these classes requires special assistance. Chronic underpayment arises from the unorganizability of a certain group of wage-earners, from excessive profits of entrepreneurs, and from social undervaluation of the product. Here the state must intervene and establish minimum wage conditions. Unemployment, by which is meant the involuntary idleness of competent workmen, may be attributed to cyclical depression, seasonal fluctuation of demand for labor, and the tendency on the part of employers to build up a reserve fund of labor which will be easily available during periods of exceptional activity. The trouble, generally, is not due to an excess of labor, but rather to a lack of proper technical and territorial distribution. The remedies proposed are government employment bureaus, definite methods of decasualization (such as technical training, systematic provision of public work, and cheap and rapid transit between town and country), and state unemployment insurance. For the shiftless, or "unworthy poor," labor colonies and reformatory schools should be provided. This leaves the final class—the unemployable or inefficient. This group is recruited largely as a result of industrial accidents, sickness, and old age, and the most practical and effectual means of relief are found in a comprehensive system of social insurance.

In this work the author has, in a short space, thrown new light upon an old problem. And while he himself does not look upon his solution as being possible of immediate or easy application, he has nevertheless presented an argument which makes the conquest of poverty appear, to say the least, economically possible.

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*Democracy and Race Friction.* By JOHN MOFFATT MECKLIN. New York: Macmillan, 1914. 8vo, pp. xi+273. \$1.25.

This book is a frank discussion of the racial differences which establish an apparently irremovable barrier between the white man and the black, in spite of the intimate association of these races in the past. To the solution of the problem, the author applies the results of the work recently done in social psychology by such writers as Tarde, Baldwin, McDougall, and Ross. The forces which make for racial solidarity are to be found in the social heritage of each race. The problem of the American negro, however, is very different from that of the African savage. "He [the American negro] has been ruthlessly torn from a semirational social order of rites and taboos which to some

extent acted as a check upon those instincts and impulses developed to meet the needs of primitive existence. As a slave he was subjected to the advanced civilization of the white, which he only imperfectly absorbed, since he lacked that freedom and personal initiative necessary for the assimilation of the forms and ideals of a free democracy. He received his freedom by the act of emancipation, but his brief contact with civilization was insufficient for the training of race instincts and impulses shaped by thousands of years spent in a totally different environment. This is essentially the race problem so far as the negro is concerned. *It is the problem of the socializing and rationalizing of the impulses of a race*" (p. 40).

Differences of opinion founded on differences of race traits are not easily eradicated. The mere pronouncement of the problem is sufficient to indicate the impossibility of its immediate solution. Yet the point of attack is clearly indicated. "The task of creating a social conscience is an immediate and imperative one for the negro, for the laying of a sound ethical basis for negro life and thought is necessary to the very survival of the group itself. Moreover, this social conscience must to a very large extent be the creation of the group itself" (p. 201).

The source of race friction cannot be eradicated by a decision of the Supreme Court. The races cannot be amalgamated under the ruling ethical and social standards. The black race, to attain to a plane of political equality with the white, must develop within itself the agencies that are capable of working out its salvation. This does not mean that the white race may not co-operate with the leaders of negro advancement, but the co-operation must be an aid to the self-expression of the negro, not the superimposition of Anglo-Saxon standards upon a race that is not ready to receive them. The author hopes that his statement of the insolubility of the problem may help to inspire courage and bravery in facing the grave conditions it involves.

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*Preisbewegung landwirtschaftlicher Güter in einigen Teilen Bayerns während der Jahre 1900 bis 1910.* Leipzig: Duncker u. Humblot, 1914. 8vo, pp. xxii+711. M. 18.

"Price-Fluctuation of Agricultural Estates in Certain Sections of Bavaria" is an exhaustive treatise made up of long dissertations by Dr. M. Horlacher, Dr. Fr. Hörenz, Dr. J. Hansen, and Dr. V. J. Fröhlich, each writing about a certain section of the kingdom. Unquestionably the book is the result of an enormous amount of labor. Only the period from 1900-1910 has been dealt with, but this with such an intensity that it appears almost impossible to treat the subject-matter more thoroughly.

Besides several good maps and diagrams, a great mass of statistical material has been incorporated into the book. To mention only one instance, Dr. J. Hansen has covered the ground of 30,000 cases, 25,069 of which he has published. The one general conclusion reached in all four dissertations is that